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# The Christian



# Intelligencer

"WERE ONCE THESE MAXIMS FIXED—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."  
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PUBLISHED EVERY FRIDAY MORNING FOR  
THE PROPRIETOR,  
BY JOHN RAMSEY.  
N. CLEVELAND FLETCHER, Editor  
From the Magazine and Advocate.  
A SERMON.  
BY A. B. GROSS.

My soul longeth—yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God. Ps. lxxiv: 4.  
The Psalm from whence I have selected the text, is devoted to the praise of public religious worship—the delights of God's sanctuary, and the happiness of his followers and adorers. I shall use it for the appropriate purpose of proving,  
I. That man is not only an animal, but a religious being—not only the creature, but the child of God. Every research into the nature of humanity, tends to prove that man is a being of varied and extensive powers—of a complex nature, if I may so express my meaning. His growth, like the growth of all animals, is that of a vegetable. By his stomach, acting as a root, nourishment is received, elaborated, and circulated through his system in the various ducts and capillary vessels proceeding from thence. By his lungs, acting, as do the respiratory vessels in the leaves of plants, the air is inhaled, its oxygen separated from its other properties, and the remainder exhaled back again into the atmosphere. Thus far, then, man, and all animals beside, resemble vegetables.  
As an animal being, composed of flesh and blood, man, in common with all animal existences, has his instincts and propensities. His attachments to life, sex, children, friends and kindred, country or home, and self—his desires for food, applause, property—his ability to contrive, calculate, arrange, etc.—all these he possesses in common with the various animal tribes, some in a greater, some in a lesser degree.  
As man—the representative of his Maker, the Lord of this lower creation and the high priest of nature—he possesses several faculties, or sets of faculties, unknown to any earthly being beside. By his rational faculties he is enabled to investigate the causes of the various effects he witnesses around him, to compare things and events, to appreciate the sublime and the beautiful—in short, to reason. By his moral faculty he is capable of appreciating his own and others' rights—of perceiving his own and others' duties—of tracing the dependences of relative human actions and influences, and is induced to speak truth, to act justly, and to detest wrong-doing. By his religious faculties he is impelled to acknowledge and revere his relation to, and dependence on a higher being—to believe in things immortal and invisible, and to hope for a future existence in another world.  
By the animal affections which bind us to our race, our country, our families, and lead us to seek our homes and our sustenance, we are raised above the vegetable tribes—but all above this would be darkness and void, if the human faculties were not superadded. But when we consider the rational and moral faculties of man, (by which we are elevated above the brute creation—as it, by its propensities and affections, is elevated above the vegetable tribes—and by which we are so pre-eminently distinguished, and invested with the lordship of creation and the sovereignty of nature,) we at once perceive that man would not be man but brute, without an almost continual use of these ennobling and distinguishing attributes of humanity.  
But even with these alone, all above fleshly being and all beyond mortal existence would be chaos and doubt, if man had not been invested with still higher faculties. And we thank God that he has not left us here—that he has not confined our minds within the narrow space of this world, the short duration of this life, and the insulated relationships of our own immediate family circles. He has dissipated the darkness—he has regulated the chaos—he has extended the feeling and knowledge of our relationship! By his creative power he has stamped the impress of his own divinity on our souls—written the relationship existing between us and all intelligences, in our very nature—and taught us to feel around, to see whether we could not learn to appreciate our own worth and destination, and by the yearnings of filial want, find him who is our Father and our God. The most powerful impulses of humanity—these craving desires of the religious faculties—send their powerful influences down through every portion of our nature—bind the divinity and humanity of the universe together—and hence their principles, and the doctrines deduced therefrom and

according therewith, are called religion—a word signifying, to rebind or reunite together.  
If this view of human nature is correct, then man is not only the creature, but he is actually the child—the very offspring of God. And that this view of man is correct, I will now proceed to prove, by the voice of Nature, and by Revelation.  
1. By Nature.—Here, as on many other subjects, Christians who have wandered from the positive teachings of the Bible, find themselves in the ranks of the infidel. Universalists oppose both Believing that the nature God has given to man, however its impulses may be perverted and abused, can never receive that which is wholly unnatural they contend that man now is, as he was at the beginning, a religious being.  
The doctrine that man, in a state of nature, is totally opposed to religion—at enmity with God—inclined wholly to evil—and that before he can turn to God, or become religious, his nature must be wholly and radically changed—this doctrine we believe to be a great and injurious error and delusion. It has driven men from the altars of God, and made them aliens from their Father's courts. But go to man in his simplest natural state, and do you find it true? No! every where—in every age—among every people, you find religion and religious worship. Whence came it? By education? Who was the teacher, and upon what did he engrave his lessons, if not upon the natural stock? Whence came it? From tradition? How did that tradition first find a place in the human mind, if the soil was not prepared to give it growth?  
But the skeptic is scarcely silenced, before the Partialist Christian refers us to barbarous rites and human sacrifices—to the worship of idols, stocks, stones, beasts and reptiles. True—these exist, spread widely abroad over the earth, yet instead of proving that man is not, by nature, religious, they confirm our position. They prove that man's religious desires have been more powerful than his moral sentiment—or why has the desire to worship some divinity, and to embrace some revelation, so often triumphed over his knowledge of right and wrong? They prove that man is more a religious than he is a rational being—or why have the religious desires so often overcome reason, and established such irrational modes of worship among men? They prove man to be more a religious, than he is a social being—or why has his desire to worship some divinity led him to live solitarily and alone—to renounce kindred, and friends, and country—yea, even to stifle the powerful impulses of natural affection, and sacrifice his fellowmen, and his own offspring, to please the divinities he so fervently worshipped? I might perhaps add, that these idolatries even prove man to be more a religious, than he is a sentient, or feeling being. For if this is not so, at least in some cases, why have so many mutilated and torn their own flesh—mutilated their appetites by fasts and improper food—braved cold, hardships, dangers, and even death, to worship and adore some divinity or other. What folly, then, to talk of religion being unnatural to man, because man indulges in false, irrational, immoral, unsocial and unfeeling systems of worship and faith. As well might we contend that man has no natural desire for food, because he sometimes eats poison—that he loves not his offspring, because he sometimes spoils them with over-indulgence—that he possesses no natural faculty for distinguishing between good and evil, because he sometimes mistakes one for the other—or that he possesses no natural feeling of benevolence, because he sometimes bestows his charity on the undeserving!  
The abuse of any faculty is, in fact, as strong a proof of its existence and power as its proper use. And the evil consequences resulting from its total disuse, is as strong an argument that it is implanted in our very nature, and that its desires are the wants of a healthy action of our mental constitution, as are the good effects resulting from its proper use.—On this point, what a powerful argument can be drawn from nature, to prove religion to be natural to man! For it is a solemn fact, testified by some of the first physicians in the world, that "Atheism is the worst of sedatives to the understanding and passions."—"The same violence is done to man's mental faculties, by robbing him of a belief in a God, that is done by dooming him to live in a cell, deprived of the objects and pleasures of social and domestic life." So says the celebrated Dr. Rush. Esquirol and Falret, two celebrated French physicians, testify that "Irreligion is, certainly, a very frequent cause of suicide. Those who think all there is of man, perishes at once—who do not believe in another

life—are necessarily disposed to abandon this, when it appears to be but a source of calamities." Dr. Brigham, in his Appendix to Spurzheim's Treatise on Insanity, declares that "it is the abuse of religion that leads to insanity and suicide; for pure religion, Christianity, tends to subdue the passions of men.—But if the abuse of religion sometimes leads to suicide, the entire neglect of it does more frequently." And Dr. A. Combe, in his Treatise on Mental Derangement, speaking of true religion, says it is "sufficiently apparent that religion, when once understood, is rather a preventive, than a cause of insanity."  
But we thank God that he has made the religious desires so powerful, that very few can cast them off. A reaction soon follows the neglect, especially if drawn into the destructive and intoxicating whirl of a modern revival.—Then, with no faith to steady him—no rational hope to support and console him—no fixed principles to guide and enlighten him—the poor indifferentist, or skeptic, or scoffer, (as the case may be,) is but a feather in the storm—a floating straw on the tempest-lashed waters of bigotry, superstition and fanaticism. Is it any wonder that, if insanity does not then enshroud his mind, he is engulfed in the awful vortex of the powerful reaction?  
But are these abuses an objection to our position? Are we asked why mankind, on the one hand, run into such abominable and absurd modes of religious worship and practice—or, on the other hand, neglect or deny religion altogether, if they are in truth, and by nature, religious beings? The answer is ready.—The first extreme, viz that of fanaticism and superstition, is explained by the sentiment disclosed in our text.—"My soul longeth—yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God." When man yields himself up wholly, to such strong religious desires, to the neglect of his social, moral and intellectual wants; the religious sentiment not only obtains the ascendancy which is its due, but it becomes the sole dictator and tyrant in the government of the human constitution. Had David not hearkened to his other faculties, as well as to his religious desires, he too had been fanatical.  
When I call man naturally religious, I do not mean that he is born with an innate knowledge thereof—but that he is endowed with an internal capacity to receive religion—an internal faculty to comprehend it—or, if you prefer the definition, an internal organization which shall lead him to desire, to seek, and, when found, to receive such knowledge. The religious desires not being supplied with an instinctive or intuitive knowledge or guidance, which would certainly lead them to the knowledge and practice alone necessary and proper, may be easily misled and deceived. For "to the hungry soul, every bitter thing is sweet."  
Permit me to illustrate. The duck is a water-fowl. Its peculiar construction proves that it was made to swim. As it possesses not the rational powers of man, it would never learn what to do with its webbed feet, were it not for another property of its nature, which we call instinct. This instinct impels the young duck to run into the first water it sees, and teaches it to paddle its little webbed feet as accurately as if it had been under careful instruction for years. Man also, can swim; but he must learn to do so by accident, or by the slow inductions of reason. He feels no irresistible impulse driving him, while an infant, into the water; and if he did, the impulse would not teach him how to use his hands and feet when there. But reason supplies the aid. It directs our observations—say, to the frog—and tells us if we will imitate its motions, like it we may glide through the water; or, it points to the little nautilus, (a swimming shell-fish,) and tells us, if we will make a boat like his, and hoist, like him a sail, we may swiftly ride over the caverned deep. Hence, when I say that man has an inherent inclination to worship God and believe in revelation, I do not mean that he is instinctively kept from gratifying it by embracing improper views respecting either.  
Permit another illustration. A French physician took a young kid, before it had tasted any food whatever, and placed before it various kinds of food more or less suitable for it, and some poison. It passed by the noxious dishes without halting, smelled at the others, but hastened to its mother's milk, and commenced supping. Now here was instinct, infallibly directing the natural desire for food, to its proper object.  
Man's inclination to embrace a religion of some kind, is as much an impulse of his nature, as the kid's desire for food

was an impulse of its nature—but man being rational and moral, as well as social and sentient in his nature, and his rational and moral powers being more noble than the others, it is proper that the offspring of God should not be led about by a blind instinct, like the beasts that perish, but that he should be governed by the inductions of reason and the laws of rectitude. And when this is not done—when reason, and morality and social affections are discarded from a system of religion, man becomes worse than the brutes, inasmuch as he is then left without any guide whatever. A few examples will suffice to prove this fact, and answer the inquiry, why or how persons can reject all religion, etc?  
Allow the religious desires to tyrannize over the animal nature, and all the objects for which God gave us those affections and propensities, will be unattained, neglected, and, when a reaction takes place, abused. This reaction accounts for the monstrous obscenities, and licentious language and conduct of many of the fanatics in our day. Hunger and thirst, clothing and shelter, and all the comforts and decencies of life, are neglected to the manifest injury of health and enjoyment, if not to the loss of life itself. The sweet & blessed ties that constitute the relationships of this existence, that bind friend to friend, and man to his country and his home—relax, and fall asunder, to the great injury of the misled individual, and through him, to the community of which he is a member. Yes, even parental love sinks into neglect and disuse! I will not dwell on the sacrifices of children made to Moloch, by the ancient Carthaginians and Jews—we have infants sacrificed in Christian lands—even here, at home, and that, too, by their parents! Oh, my God, how often have fathers—yes, even mothers—impelled by a blind, wild, unregulated desire for religious worship, left their shivering, starving babes neglected at home—perhaps even starved them, by dosing them with some preparation of opium, to lock their senses in an unnatural and unhealthy stupor—and then left them, a prey to any accidents that might harm, or fires that might consume them! And this has been done, not only by day, but by night—not only day after day, but week after week, and continued at intervals, for months and years together!  
In some cases the parental feelings have been too powerful to leave the children behind; and the poor little sufferer has been dragged to the damp camp ground, or into the suffocatingly crowded church, and kept there, until exhausted nature could no longer resist neglect, and damp, and cold; when it fell by convulsions or lingering decay, a sacrifice to its parent's ill-regulated desires for religious worship. When man tramples down his animal nature, instead of governing it—or, in more common phraseology, neglects his body to take care of his soul, he is very apt to neglect other people's bodies, also. Would that the example of Jesus and his apostles on this subject, were more heeded and followed—they did good to the bodies, as well as to the souls of men. But can we expect such benevolence from those, whose fears are so engrossed and tortured by the imaginary infinite sufferings of the eternal world, that they pay no regard to the real, and more certain punishments and sorrows of this life.  
Again.—When the religious sentiments are suffered to tyrannize over the moral, every outrage on right that can be deemed beneficial to God, will be sedulously sought out and committed. Impelled by such a strong religious zeal, which the imperfect morality and contracted benevolence of the corrupted Mosaic law could not restrain nor direct, Saul of Tarsus persecuted the early Christians, committing men, women and children to prison and to death, firmly persuaded he was doing God service. For the same causes, the ancient Greeks and Romans worshipped their gods and goddesses with most lascivious and obscene rites and ceremonies; sedulously violating the most sacred moral obligations of social and domestic life, that they might be religious! By the tyranny of the religious desires over the moral and humane feelings, Calvin was induced to cause Servetus to be burned to death—the inquisition was erected to prevent the spread of heresy—thousands of men, women and children were barbarously immolated, as evidences of the fidelity of their murderers to God and his truth! By the same tyranny, many at the present day, deem it but little sin to cheat a heretic, to rob the widow, to plunder the orphan, to neglect the suffering non-professor or member of a different sect—provided, that a liberal allowance of the gain made by this ungodly conduct, is paid into the Lord's treasury!

Again.—By the undue indulgence of a desire to worship the divinity, to believe in revelation and to expect a future existence, at the expense and suppression of reason, special revelations and special departures from the order of nature, for the benefit of a single individual—modern miracles and the golden Bible—religious trances, agonies and convulsions—and various other most ridiculous, absurd, contradictory and impossible pretensions, have been palmed off on community. Men calling themselves God, and Christ, and the prophets—yes, even a woman having a family of children, and yet professing to be Jesus of Nazareth—all these have been worshipped and adored, and had their claims defended by quotations from Holy Writ!  
Now, can you wonder that men, who have suffered themselves to be most egregiously duped into a belief that such conduct and such folly is warranted by Christianity, should, when reason indignantly awakes from her stupor, go to the opposite extreme, and call all religion a cheat—all revelation, imposture—all spiritual existence, a bugbear—all hope of immortality, a dream? Certainly not.  
Here, then, are the proofs furnished by nature, that religious desires are as natural to man as his sentient, social, moral and rational propensities and faculties; and also the reasons why his natural desires for religion run into such very opposite extremes as superstition and fanaticism—indifference and skepticism.  
2. Let us now attend to the proofs which Revelation furnishes us, in addition to the testimony of nature; and by which man, as a religious being, conjoined with his moral and intellectual powers, is constituted the image, likeness and offspring of God.  
In Gen. i: 27, we find it written, that "God created man in his own image," and "after his own likeness;" "in the image of God created he him; male and female created he them." Though sin, transgression and depravity may destroy man's sonship formed by similarity of character, yet they cannot annihilate the relationship God himself established at the beginning, by creation. This is evident from the invitation of Jehovah to the backsliding Jews, "Turn, oh backsliding children, saith the Lord, for I am married unto you." Jer. iii: 14. They are not, merely called by the tender name of "children," but God further declares the relation to be as intimate as that formed by a union in the divine institution of marriage, where the parties cease to be twain, and become one. It is further evident from the repeated declarations of Christ—"Our Father, who art in heaven,.... forgive us our sins"—where the petitioner, a sinner, is taught to call God his Father. "If ye, being evil, know how to give good gifts to your children, how much more shall your Father which is in heaven give good things to them that ask him"—where he calls God, the Father of the evil. Matt. vii: 14, and vi: 9-12.  
We also prove that man, in any condition, is still the child of God, from the language of Paul to the heathens, who know not God, and were without hope in the world. In speaking to the Athenians, he says, "as certain, also, of your own poets have said, For we are also his offspring. Forasmuch, then, as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." Acts xvii: 28, 29.  
We prove it furthermore by the language of James, who in speaking of the tongue, says, "therewith bless we God, even the Father; and therewith curse we men, who are made after the similitude (or likeness) of God." James iii: 9. The apostle does not say we made, as if he referred to the original creation of man; but he speaks in the then present tense of men's creation at the time of his writing—"are made." This testimony is deemed sufficient.  
That man is naturally possessed of capacities or faculties, whose desires lead him to discover this relationship, is evident from the language of Moses, who, after speaking of the laws of God set before the Israelites, says, "For this commandment which I command thee is not hidden from thee, neither is it far off: It is not in heaven that thou shouldst say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldst say, Who shall go over the sea for us, and bring it unto us, that we may hear it and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."—Deut. xxx: 10-15. Lest it may be objected that this relates only to the Mosaic dispensation, I remark that Paul addressed the same language to his Roman brethren. Romans x: 6, 9. "But the righteousness which is of faith, [in con-



tradition to that of which Moses spoke,] speaketh on this wise: Say not in thine heart, who shall ascend into heaven? (that is to bring Christ down from above; Or, who shall descend into the deep? (that is, to bring up Christ again from the dead;)) but what saith it? The word is nigh thee; even in thy mouth, and in thy heart; that is, the word of faith which we preach." The language of Paul to the Athenians, is also conclusive on this point. Acts xviii: 24-28; "God, that made the world, and hath made of one blood all nations of men, that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him, we live, and move, and have our being." The language of our text also proves man to be, by nature, a religious being. "My soul longeth—yea even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God." Not only is the soul represented as being drawn out in these strong desires, but by its supremacy and influence, they are declared to have subjugated all the affections, and all the propensities to their moral, rational and pleasant sway.

Now the existence of every natural desire arising out of the constitutional faculties of man, proves that the Author of that desire has created an object for its gratification and satisfaction.

I venture to assert, that no instance to the contrary can be produced, so far as the whole nature of any race of beings is concerned. Throughout the universe of creation, every means is perfectly adapted to the end it was designed to produce, and objects are always provided for the gratification of every sense bestowed on even the most minute of the sentient creation. To argue otherwise, is to deny the infinite wisdom, and universal benevolence and equal providence of God. Hence, as God has uniformly adapted means to end and end to means, so, by an analogy which never yet has failed, the very fact that he has created us religious beings, proves that he must also have devised for us a system of religion perfectly adapted to satisfy every natural desire of our souls. And this analogical conclusion, conjoined to the admission, that that religion is a revelation of the immutable principles of God's own infinite mind, and of the unchanging laws of his glorious kingdom, furnishes our proofs that there is a similarity—a likeness—a relationship between the moral nature of God and that of man—between the principles of divinity, and those of humanity. For how, else, could man's religious desires, and this revelation, be so perfectly adapted one to the other? And as the Bible assures us, as does God's immutability, that God will not annul the parental relation which connects him with man; and that man, however sinful and debased he may become, cannot free himself from the filial relation and its consequent duties; so we are assured that it is an immortal relationship—one that can never be annihilated, or set aside, while the parties have a being.

Time would fail me, were I to attempt enlarging on this subject, and on the glorious collateral conclusions to which it would lead us—I therefore proceed to consider.

1. The best mode of preaching the Gospel, so as to aid God's design in its revelation to man. To do this properly, we must fully understand,

1. God's design in making a revelation to man. Referring to what I have already advanced with respect to the adaptation of this revelation to man's nature, it may be said, that his design was, to gratify the religious desires he had previously implanted in man. And this is correct; but there may be some who do not perceive the fulness of its import and the extent of its meaning. Let us therefore vary the question. Why did God implant those wants in man's nature, and then gratify them by making to man a revelation of his immortal mind? For God works not by piecemeal. His design in relation to every object, is one great, comprehensive whole, of which each dispensation of his providence is but a part. Hence bestowment of the rational, moral and religious faculties on man; and the bestowment of a revelation for their exercise and gratification; all, are but one great object, and are embraced in one vast design of divine goodness, wisdom and power. And by consulting the records of his revelation, as well as "His works" instructive page, we may arrive at a knowledge of that design. It is to confer spiritual happiness on his offspring, man. And this design is effected, First—By teaching man to know his Lord and Parent—to know him as a creator—as a judge—as a father—and as he is led from gradation to gradation of knowledge—from the perception of a lesser to that of a still greater glory and loveliness in the Revelator—and as he advances from the infancy of his own spiritual powers, through their childhood, and up to their maturity, man is transformed into the same image, from one glory to another of his Creator's character, until the end of God in revealing himself is attained. Second—By the assimilation of man to himself—of the child to the Parent. Such must be the result to man of being led to wonder, to revere, to admire and adore, and thus to love God, as his perfections are gradually unfolded to a mind capable of perceiving them and of feeling these successive upward progressing emotions of the soul. But in marking these distinct

gradations of moral improvement by gradual means, I do not mean that it is thus with each individual of our race—but that thus, it appears to me, God has dispensed his spiritual providences in relation to mankind. It is the history of his revelations to a world, not to a single being—to the successive generations of men, not to each individual.

That the revelation of himself to man, was the divine object in his ancient revelation, is evident from the fact, that nearly every threatening or severe infliction of chastisement recorded in the Old Testament, is expressly declared, by Jehovah himself, to have for its main object "that they may know the Lord hath done it,"—that they may know that I am the Lord," etc. This object is constantly kept in sight through the whole Jewish theocracy, its laws and institutions, down to the coming of Christ—for God is always considered the Supreme law-giver and king of the nation. As plainly evident is it, that the Christian revelation discloses to man the tender and endearing paternal character of God, especially it no longer dwells on the less affecting truth, that God is a Governor among the nations, but that he regards the individual with such affectionate care and minute providence, that even the very hairs of the head are all numbered and regarded. Nor will it be doubted, for it is very obvious, that the imitation of God's perfections is considered and enjoined in the New Testament, as the greatest perfection and whole duty of man. We are to love him, because he first loved us. We are to love each other, because he, for Christ's sake, has abundantly loved us all. We are to love our enemies, and do good to all men as we have opportunity, because he loved us while we were his enemies, and dispenses his blessing universally to the evil and the good, the just and the unjust, the kind and the unthankful. And to prove this beyond all cavil, (and irresistibly to lead us to fulfill his design in our creation, as knowledge shall unfold to us our greatest, highest, only true interest,) he has made nature confirm revelation, by constituting his offspring with a spiritual constitution whose impulses accord with his will. Hence, as man—as God's offspring, we cannot violate any of God's laws, without feeling miserable, from the repugnance of our feelings to the act—What is evil to man is evil to God—what is goodness in God, is goodness in man—and what God disallows, is opposed to the welfare of man; while what yields man peace of soul and true enjoyment, God has required as a duty, and permitted as a privilege. And thus it is that the rational and truly religious Christian, can say in the language of our text—"My soul longeth—yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God." Yes, "I would rather be a door-keeper in the courts of the Lord than a dweller in the tents of wickedness." For one day spent in God's courts, is worth a thousand spent in any other service. For the Christian sees, and feels, and knows, that to do good is in accordance with his whole nature—and he realizes that, by employing his animal propensities in strict obedience to the united requirements of the strictly human faculties, is the only way in which he can truly and lastingly gratify even their wants, and happily every desire of his nature.

Having thus proved the design of God in revealing the Gospel to man, to be, rendering man spiritually happy, by bringing him to the knowledge of his Father in heaven, and assimilating his nature to God's, we are now prepared to consider.

2. The best mode of preaching that Gospel, so as to secure its end and aim. Here let us remember, that though man is endowed with animal propensities, the Gospel is no more addressed to them than it is to the beasts of the field and forest, or to the birds of the air. It is to man as his child, that God has revealed himself. Hence the Christian religion is not addressed to the animal nature of man—not even to the moral faculty, alone—not even to the intellect, alone—not even to the religious faculties, alone, to the exclusion of all the rest.—No; God has revealed it to the rational, moral and religious powers in man, which, combinedly constitute man's likeness to his Creator, and have dominion over all that pertains to human nature. Neither the moral nor the intellectual powers alone, could receive the Gospel fully; or great minds and pure hearts would not sometimes reject it because of its miraculous establishment, and its revelations of immortal life. Yet these must always be conjoined with the religious faculties, before the Gospel can be understood, and its precepts be received. The Gospel is intended for them all, conjointly—it is intended and calculated to enlarge, and strengthen, and elevate reverence, faith, hope, benevolence, justice, and the intellect, by throwing the universe into one world, eternity into one duration, and uniting all intelligences into one immortality of existence and glory. Hence, if the Gospel we preach is of God, it is adapted to the nature of man. And if man is a child of God, he has a nature prepared to receive a revelation of the great principles of his heavenly Father's immortal mind.

That revelation is called the Gospel—the Gospel is good news—glad tidings to man concerning God, made known thro'

Jesus Christ. It reveals the principles existing immutably in God to the same principles implanted by him in man. The essence—the whole mass of those principles is goodness—pure, unmixed, unbounded goodness. The very name, *Good*, is an abbreviation of the word *good*. Our Father is The Good—the supreme, infinite, endless Good. His nature—all his attributes, must also be good. Holiness, mercy, justice, all these are but modifications and manifestations of goodness. From whence it follows, that to be holy is good—to be merciful is good, and to be just is good—good in man as well as in God; for what moral qualities are good in the Father, must also be good in the child. Hence the holiness, mercy and justice of God are the same, in kind, as those he requires the exercise of in his children. Goodness, then, is the principle of all moral virtue in heaven and on earth. Goodness is God's glory—for when Moses desired to see God's glory, in answer to that desire, God "caused all his goodness to pass before him." The Psalmist also testifies, that "whoso offereth praise glorifieth God;" and surely nothing deserves to elicit praise but goodness and love; and "God is love."

Now, the same principles which the Father has revealed as existing infinitely in himself, exist finitely in the children to whom they are revealed, and to these principles, only, can they be perceived and understood. Hence teachers of religion will do well to remember, that, after the intellectual powers, the Gospel is addressed only to man's principles of holiness, justice, mercy—in one word, goodness—love—to the god-like faculties which distinguish man from all other animals, and constitute him really and truly the image, likeness, and offspring of the Eternal Mind. If it reaches, regulates and directs his affections for his race, country, family and self, it must, to have its proper effect, reach them through these mediums, and armed with their united sanctions.

True, the Gospel may be made to assume many forms but it must always retain the same nature. It may command, but it must be in a voice of goodness, or it will not be obeyed by man's noblest powers. It may threaten, but it must be with the threatening of affection for a loved object, or it never will awaken man's love to obedience. That pale faced slave, Fear, may be awakened to crouch and tremble, even while hatred grins in malice over his shoulder; but love—goodness—will either sleep as in the arms of death, or bid defiance to your authority. It may punish, but it must be with the just and merciful chastisements of love for the sinner, or rebellion will find a resurrection, and repentance lie down in the vacated grave. Separate all or either of these, from moral goodness—divide even rewards from affection for the rewarded, and you cannot induce the god-like faculties in man. A horse, a dog, or any other animal will then receive and obey their message—and so will man, so far as he is merely animal—but man as the child of Deity, will receive and yield to nothing merely sensual and earthly—for he will understand that, only, which is addressed to the principles of the divinity enthroned in his spiritual nature. Even where goodness in man seems so dormant that, as it appears, you must excite the animal passions to make him feel your labors, the voice of love—of tenderness, compassion and goodness, should mingle its tones with your words of irony and rebuke. Your very anger and indignation, like the anger of Jesus or the wrath of God, should be that of love, which always keeps the good of its object in view.

But, oh, beware of the error which would lead you to suppose goodness can become totally extinct, by reason of man's depravity. The lowest degree of goodness to which man can possibly fall, is the mere admiration of virtue, without its practice. And that small degree of goodness is as the mustard seed, which, by Gospel culture, shall become a mighty tree, its branches filling every avenue of the soul—or as the small measure of leaven, which, warmed by the love filling the Gospel, shall yet leaven the whole mass. Beware, then, of deeming your fellow-sinner devoid of all goodness. The brute knows nothing of faith, hope, reverence, conscience—and if man no longer possesses these, he can not be more accountable for not obeying them, than is the brute.

Hence the most vicious must still feel a reverence of, or admiration for virtue; and where will you find greater virtue to exhibit to them, than was exemplified by Jesus of Nazareth? Love still exists in the hearts of even the most abandoned of our race; and where will you find greater love to awaken its energies—to strengthen its movements, and to enlarge its capacities, than in the Gospel of infinite, changeless, endless Love.

The love of God! of Him who filleth the fulness of the universe, and is all love! Oh, what a subduing, overpowering, affecting idea! That idea is the very essence of the Gospel—proclaimed of old to Abraham, that in him and in his seed, should all the families and kindreds of the earth be blessed—confirmed in Christ, who commanded the love of God to the world, while it was yet dead in trespasses and sin—and to be fulfilled in the dispensation of the fulness of times, by the reconciliation of all things, when God shall be all that is in all.

Cause any one truly to feel this great truth—not merely to assent to it with his understanding, but to feel, in his inmost soul, that his ever present Father really loves him with an almighty and endless affection, and his whole nature will be filled with unutterable fulness of joy and peace! He will have found a Father to reverence, love and imitate—a faith to believe—a hope to rejoice in for immortality of life—a morality, pure, perfect, universal and endless—knowledge filling intellectual power to overflowing, with all wisdom and truth—and a realization, in prospect of eternity, of all his benevolence can desire for every being in the universe, not excluding even his worst enemies.

Oh, my brethren and sisters, what a surpassingly glorious and happy duty is here allotted us by our Father! Let us contemplate this great and good subject, till our minds overflow with its fulness, our affections imbibe its spirit, and our lives show forth its fruits. And let us teach it to others. Doubt not its power and efficacy on the hardened and depraved. Go to the Lunatic asylums which is governed wholly by the law of kindness and affection, and you will find the insane obedient to the voice of goodness, and often more speedily restored to sanity and society, than where a sterner government is instituted. Go to our penitentiaries, and just as far as the convicts are treated in the spirit of the Gospel, you will find them more tractable, and more frequently reformed. How, then, can it be, that principles which subdue the insane and best tend to restore to its throne the subverted mind—which soften the hard heart of the outcast of society, and lead him back to the ways of virtue and peace—can fail in efficacy any where, or on any mind? It cannot be. The principles of the Gospel must always prevail, if faithfully applied. Their triumph must ultimately be universal and endless. No truth is more certain. It is God's purpose, revealed in the volumes of nature and revelation—proven to be his will, by his dispensations of providence and grace, and made, by him, the desire of every holy being. It is God's promise, for the fulfillment of which every good being, among angels and men, devoutly prays. It is written in the nature of every intelligent being—rendered accordant with the principles of God's own eternal and immutable mind revealed in the Gospel; and made necessary to the declarative glory of our heavenly Father, and of the happiness of men and angels, on earth beneath and in heaven above—through time and eternity! Amen—hallelujah—the Lord God omnipotent reigneth! Amen and Amen.

#### THE INTELLIGENCER.

—And truth diffuse her radiance from the Press.—

GARDNER, DECEMBER 2, 1836.

#### Christ is willing to save Sinners.

Christ is able and willing to save even the chief of sinners, he is waiting to be gracious, and constantly laboring for the upbuilding of his kingdom in the world. A garment of righteousness is made ready and extended to every individual on the principle of unmerited mercy. Hark! The voice of the Eternal is now pealing upon the ear, and in accents sweet as angel's voices, assures us, though we are the vilest of the vile in our own eyes, though we are the chief of sinners, yet the blood of the Lamb will cleanse us, and we shall appear before the throne of God as spotless as the driven snow. "O how many are there in whose souls there is a hungering and a thirsting for Christ, who yet stand at a distance from the gospel feast, not seeing free welcome on the ground of God's grace to sinners. They gaze with longing eye at the table richly laden, with the most costly viands around which are gathered the poor, the wretched, the worthless, yet wonder whether they would find a welcome. They hear of Christ Jesus, the sinner's friend, the sinner's surety. They hear of the pardon procured by his blood, of the righteousness wrought out by his labors and tears; they hear of his love, which in silver and zephyr-like tones, whispers strong consolation to the weary and heavy laden; yet wonder whether God will accept and welcome them. Speak I now to any such? Inquires a pious and eloquent preacher.—Let me tenderly warn you of the principle you are cherishing. A principle that refuses the love because it is bestowed by grace. A principle that would bring you with a price in the hand, and thus make Jehovah your debtor. O yes, He will welcome you. It is his glory to pardon and accept you just as you are. Christ died for the ungodly.—Christ died for sinners. Sinners as vile, as poor, as worthless as you. O there is a knowledge in the heart of Christ, go to it. There is love in the heart of Christ, repair to it. There is forgiveness in the heart of Christ, avail yourselves of it. Raise then your weeping eyes and rest it on his cross.—Stretch out the trembling hand of faith, and touch but his garment, and you shall be saved.

#### Universalist and Ladies Repository.

The Nov. number of this work has come to hand, it is neatly printed and well conducted. We wish it success.

#### Give Credit.

We know of no individual in the country who is more ready to call a Brother to account for copying articles without giving the proper credit, than Br. T. Fisk of the Southern Evangelist, and yet strange to tell, no one is more guilty of this fault. Within the last month there has been less than four articles from our pen in the Evangelist which was taken from the *Intelligencer*, and no credit for them given. Mind your Ps and Qs Br. Fisk. Be sure and render to all their just dues hereafter or we shall certainly call you to an account.

#### Universalist Union.

This paper has just commenced a new volume under the editorial care of T. J. Sawyer, P. Price, A. C. Thomas, R. O. Williams, and I. D. Williamson, a sufficient number of editors in all conscience.

#### Philadelphia.

The Lombard Street Universalist Church has been "modernized," and is to be reopened on Sunday morning, at 10 o'clock, by Br. A. C. Thomas the pastor, and W. Fuller pastor of the Calloway Street Church, Philadelphia.

Mrs. Chapone was asked how it was she always was so early at church?—Because said she, "it is a part of my religion not to disturb the religion of others." What a pity it is that more of mankind do not possess a similar disposition.

#### What is sin?

Answer, sin is a transgression of the divine law of God. The law of God is holy, just and good. It requires love supreme in God, and love sincere to men. To love as God requires makes heaven: Conformity to the law of love is the highest perfection of man. Angels can have no purer or better portion. God's requirements of man are only to be perfectly happy: for holiness is the essence of God's happiness. As holiness is love to God, sin is enmity to God.

Some seem to speak of sin in mankind as springing wholly from ignorance of God.—But so far from this, I think, that hatred to a false God would be duty; while sin can only be enmity to the true God. That only is sin which is opposed to the law of God; or opposed to the God of love.

It must be right for God to hate sin, because sin is opposed to his lovely nature, and law, and gospel, yea every thing that is holy and lovely in the universe, sin opposes and hates. This is the nature of sin. If there is nothing opposed to a God of love, there is no such thing in existence as sin.

Some will talk as though every sinner in the world would love God, if he only knew him. But I think there is no one that has any sin in the world, but such as hate the true God of love. There is no two things in the universe more opposed to each other than sin and love. Love is of God. Sin is enmity to God or hatred of love. If sin was not thus hateful in God's sight, it might exist forever. But as God must hate sin, because its nature is opposed to love. I conclude, He will finally destroy this hateful thing out of the universe; and when sin is destroyed, the works of the devil will be destroyed, for which gracious purpose the Son of God was manifested. Then death the wages of sin, and the devil who has the power of death, will be destroyed. Then there will be an end of sin, and everlasting righteousness be brought in, and Jesus see of the travail of his soul and be satisfied. Amen and Amen.

#### What is Man?

PSALM 139.

The first account we have of man is, that he was made of the dust of the ground, and after he was thus formed, God breathed into him the breath of life, and man became a living soul, or a living creature. Hence man is spoken of as composed of soul and body: or as a creature compounded of matter and mind; or flesh and spirit. These two parts every man is conscious of possessing. Man ascribes some things to his mind, some to his body. He knows the difference between pain of mind and pain of body. He is sensible, thoughts are one thing and flesh and bones another. These he is certain, are distinct one from the other, as he is that his body is one thing and his clothing another. Yet these two parts are mysteriously united. How the mind acts on the body, it is difficult to describe: or how the spirit exists connected with the flesh; where the soul is lodged in the body; and what the spirit of a man is, are enquiries difficult to answer. Still every man who will reflect upon his own existence, will be sensible that the soul or spirit, which thinks; and wills, and is conscious of pleasure and pain, actuates the whole body. The thoughts move the blood in the veins; the hand and foot; the eyes and tongue; and even the perspiration or moisture of the mouth, and of the whole body. Agony of soul or distressing thoughts will cause sweat, if not of blood, yet of drops of water to fall from the face to the ground.







## POETRY.

From the Alexandria Gazette.  
MY COUNTRY—BY A. L. B.

I love my country's pine-clad hills,  
Her thousand bright and gushing rills,  
Her sunshine and her storms;  
Her rough and rugged rocks that rear  
Their hoary heads high in the air,  
In wild fantastic forms.

I love her rivers deep and wide,  
Those mighty streams that seaward glide  
To seek the ocean's breast;  
Her smiling fields, her pleasant vales,  
Her shady dells, her flow'ry dales,  
The haunts of Peaceful rest.

I love her forests dark and lone,  
For there the wild bird's merry tone  
Is heard from morn till night;  
And there are lovelier flowers I ween,  
Than e'er in eastern lands were seen,  
In varied colors bright.

Her forests and her valleys fair,  
Her flowers that scent the morning air,  
Have all their charms for me;  
But more I love my country's name,  
Those words that echo deathless fame—  
"The Land of Liberty."

From the Universalist Union.

## THE MOTHER.

"It may be autumn, yea, winter, with the woman;  
but with the mother as a mother, it is always spring."  
Sermon by Rev. T. Cobbet, at Lynn, Ms. 1836.

I saw an aged woman bow  
To weariness and care;  
Time wrote in sorrow on her brow  
And mid her frosted hair.

Hope for her breast had torn away  
Its rooting, scath'd and dry;  
And on the pleasures of the gay  
She turned a joyless eye.

What was it, that like sunbeams clear,  
O'er her wan features run,  
As pressing toward her deafened ear,  
I named her absent son?

What was it? Ask a mother's breast  
Through which a fountain flows,  
Perennial, fathomless, and blest,  
By winter never froze.

What was it? Ask the king of kings,  
Who hath decreed above,  
That change should mark all earthly things,  
Except a mother's love.

## DESULTORIOUS.

"A delicate child, pale and prematurely wise, was complaining, on a hot morning, that the poor dew drops had been too hastily snatched away, and not allowed to glitter on the flowers like other happier dew-drops that live the whole night through, and sparkle in the moonlight, and through the morning, onwards to noon day. 'The sun,' said the child, 'has chased them away with his heat—or swallowed them in his wrath.' Soon after came rain and a rainbow; whereupon his father pointed upwards—'See,' said he, 'there stand the dewdrops gloriously reset—a glittering jewellery—in the heavens; and the clownish foot tramples on them no more. By this, my child, thou art taught that what withers upon earth, blooms again in heaven.'—Thus the father spoke, and knew not that he spoke prefiguring words. For, soon after, the delicate child, with the morning brightness of his early widow, was exhaled, like a dew-drop, into heaven."

## THE CONJUROR.

From Burton's "Rustic Revelries."

"Yer! yer! yer! walk in—walk in, ladies and gentlemen, and see the wonderful Tippu Boodledebo, the Kungerer from China, he can take, and he can put a red hot poker right into a barrel of gun powder, and it won't never go off! And then he can take, and he can load a blunderbuss with that self same powder what would'n't go off, and fire it into the face of any lady or gentleman what chooses! And next he can take and he can borrow five or six dollars from any lady or gentleman, and they'll never see it again!"

A young man married a wife whose only claim upon his regard was her personal beauty. She said to him at the end of one of their quarrels—"you do not love me—you cannot look me in the face and say that you love me."

"You mistake me, my dear," cried he, "for it is only when I look you in the face that I can say I love you."—Bos. Her.

M'DONALD CLARKE'S TASTE.—"I hate those gasping sick-turkey-looking creetchers, with wasp-like bodies, and mincing feet! Give me a girl," says he, "with a waist like a cotton bag, and a foot like a flounder!"

A lively authoress says—  
"A walk by moonlight is a very pleasant thing with a lover, and a lover too, just beginning to bud into one. A budding lover is a much pleasanter thing than a full blown one, very often; there is so much trouble attendant upon the latter sort."

"I know you of old," said one; "you had forsworn your country to save your neck!"—"what of that?" was the reply; "you couldn't have done it if the rope hadn't broke."

A gentleman had a board put on a part of his land on which which was written, "I will give this field to any one who is really contented;" and when an applicant came he said, "are you contented?"—The general reply was, "I am."—"Then," rejoined the gentleman, "what do you want of my field?"

## New Book of Psalmody.

JUST published, and for sale at the Trumpet Office, No. 40, Cornhill, (up stairs,) the New Book of Psalmody, entitled "SONGS OF ZION; OR THE CAMBRIDGE COLLECTION for the Social Meetings of Christians, and for Family Worship; comprising a rich variety of the most popular tunes, anthems, &c., with many pieces from various authors, never before published, written expressly for this work—arranged with a figured bass for the Organ or Piano Forte. To which is prefixed a Familiar Introduction to the Art of Singing, designed for the aid of those who are entirely unacquainted with the science of music; the instructions being reduced to great plainness and simplicity." By THOMAS WHITTEMORE.

This Book contains upwards of three hundred tunes, of a great variety of metres, which may be divided into three classes: 1st. A small and choice selection from the best of the old American authors. 2d. A selection from the European tunes which have become popular in this country; and 3d. A large variety of original tunes, which never appeared in any other work, and which cannot appear in any other than this. In addition to these, there are upwards of 100 pages of Anthems.

This work contains upwards of 850 pages of the size of the Boston Academy's Collection; and will be sold at the same price, viz. \$1 single; \$10 per doz. to societies. The author pledges himself to the public, that neither pains, nor expense have been spared to render this work correct, in its scientific, and elegant in its mechanical execution.

This work is very particularly recommended in cases where different denominations of Christians unite in 'Union Singing Schools.' On the great theme of praise all Christians agree; we can all unite our hearts and voices in celebrating the praises of God & the Redeemer, and the glories of eternity.—Some old and very popular pieces, that have of late been neglected, are herein revived.—In a great number of cases, the whole Hymn is put upon the same page with the tune which will be very convenient in singing these tunes as voluntaries. There are many most excellent hymns inserted entire, which appear in no hymn-book in common use.  
Boston, Oct. 22, 1836.

## NEW GOODS.

B. LAWRENCE, & Co.

HAVE just returned from Boston with a prime assortment of  
English, French and American Goods:

Such as blue, black, brown, olive, green, drab and mixed Broadcloths; blue, black, brown, drab, checked and striped Cassimeres; blue, black, brown, striped, checked and drab Sattinets; silk and cotton Velvet; velvet, silk and valencia Vestings; mohair Coatings; black, blue, drab, lion-skin and pilot Cloths; Flushing and Camlets; green, red, yellow and white Flannels; Boatings; Serge; red and grey Padding; Canvas; Buckram; sewing-silk, wollen, worsted and Merino Shawls; English, French figured and plain Merinoes; Bombazettes; Bombazine; plaid, colored and white Cambric Muslins; Lace Edgings; Insertings; Footing, and check Cambrics; Prints; Silks; Ginghams; brown Holland and Linens; Ladies and Gentlemen's Gloves; sewing-silk and raw silk Hk's; twill'd Cotton and cotton Flannels; Damask and linen Table cloths; silk and cotton Hk's; Silicia; brown, bleached & striped Sheetings and Shirtings; India-Rubber, worsted and web Braces; Wicking; colored and white Wadding; Battings; cotton Warps; Buttons &c. &c.

## —ALSO—

Ladies, Misses, and Childrens walking Shoes, Slippers, and Gaiter Boots and India Rubber Shoes; Gents, and boys Calf and thick Boots and Shoes; dancing Pumps and India Rubber Shoes.

## A GREAT VARIETY OF

Family Groceries and Provisions of all kinds,

Such as Corn, Flour, Beef, Pork, Cheese, Fish, Rice, Teas, Coffee, Sugar, Molasses; Spices of all kinds, fine Salt; Lamp Oil, Crockery, Glass and Hard Ware, such as Nails, Butts, Screws, Knives and Forks, Spoons, Brass and Iron Candle-sticks, Files, Mill-Saws, &c. &c.

All the above articles will be sold at the very lowest CASH PRICES. Those who wish to purchase, will do well to call before purchasing elsewhere.

A fair price paid for all kinds of Country Produce, such as Butter, Cheese, Beef, round Hogs, Poultry of all kinds, Oats, Peas, Beans, Rye, Barley, Wheat, Herbs-grass and Clover-seed, &c. &c.  
Gardiner, October 14, 1836.

## NEW STORE, &amp; NEW GOODS.

THE Subscriber has taken the Store recently occupied by Chas. Tarbell—and has just received, and now opening a prime assortment of

## GOODS.

Such as Drugs, Medicines, Paints Oils and Dye-stuffs; a great variety of Perfumery, Fancy Soaps, &c. &c. Also a prime Stock of

W. I. GOODS & GROCERIES.

Window Glass of all sizes, all sizes of Nails and Spikes, a General Assortment of Eng-

lish & Domestic Dry Goods in addition to the above named Goods—have just received on consignment, and will keep constantly on hand a great variety of

## COOKING STOVES.

Box Stoves, Shop do., Parlour do., Franklin do., Fire Frames, Stove Funnels, Tin Tea Kettles for Stoves—Tin and Iron Boilers, Dripping Pans &c. &c. A few second hand Coal Stoves—and Cooking Stoves, on hand which will be sold at reduced prices—all of the above named articles will be sold as low as can be bought on this River. The following comprises a part of the above named Stock.

A prime assortment of

## Drugs &amp; Medicines,



selected particularly for the retail trade, such as Aloes Alcohol; Anniseed; Arsenic; Assafoetida; Aethiops mineral; Aqua Amonia; Angustura Bark; Antimony; carb. Amonia; Orange Peel; Bals Capavia; Bals Tolu; Barbadoes Tar; Basilicon oint.; Turner's Cerate; Simple Cerate; Savin Cerate; Unguentum; Ich and Salt Rheum Ointment; Flowers Benjoin; White and black oxy'd; Bisulphur; Blister Plaster; Adhesive Plaster; Olivers Plaster; Blood root; Borax; Burgundy Pitch; Blue Pill; Dean's Pills; Lee's Pills; Jewett's Veg. Pills; Bateman's Drops; British oil; Harlem Oil; Castor Oil; Bears Oil; Rowlands Macassar Oil; Antique Oil; Brimstone; Sulphur; Bristol Brick; Babery Wax; Bees Wax; Breast Pipes; Nursing Bottles; Nursing Tubes; Bougies; Cathart's Nipple shells; Trusses; Syringes; Tooth Forcips; Evan's Crown Lancets, com. Lancets; Calomel; Camphor; Caraway Seed; Coriander Seed; Canary Seed; Anise Seed; Eng. Mustard Seed; Cardamon Seeds; Gum Catechu; Gum Mastice; Gum Shellac; Gum Kino; Gum Gualup; Gum Arabic; Gum Tragacanth; Gum Aloes; Gum Myrrh; Gum Ammoniac; Gum Scamony Aleppo; Gum Opium; Gum Frankincense; Gum Galbanum; Gum Gamboge; Gum Copal; Canella Alba; Sal. Soda; Sup. Carb. Soda; Castor; Corrosive Sublimate; Cream Tartar; Peruvian Bark; Ext. Cicuta; Ext. Stramonium. Ext. Sassaaparilla; Ext. Henbane; Colocynth; Columbo; Chamomile Flowers; Caustic Potash; Cephalic Snuff; Court plaster; Cowage Doff; Cascarilla Bark; Colchicum; Chlorate Potasse; Miss M. N. Gardiner's Cough Drops; Flowers Cicuta; Confec. Senna; Fluid Extract of Senna; Cubebs; Calcined Charcoal; Chlorine Tooth Wash; Dover-Powder; Digitalis white Diachylon; Draggon's Blood; Elicampagne; Elixir Paregoric; Elixir Pro.; Elixir Vitriol; Elixir Salutaris; Epsom Salts; Glauber Salts; Dr. Dexter's Vegetable Elixir Rochelle Salts; Ergot—Nitrous Ether; Sulph. Ether; Sippary Elm Bark; Tompson's Eye Water; Erasive Salts; Ess. Spruce; Flaxseed; Nutgale; Garget; Gentian; Gallinul Root; Gold Thread; Gold Beater Skin; white Skins, also Rose, Eds. Odeiferous, Compound Persian sweet Bags, Hyde's Oriental Soap, otto Rose Soap, Essences of all kinds, Spice Bitters, Jaundice Bitters, Hiera Picra, Shaw's Horse and Ox Liniment. Bowman's Horse Powders, Sears' syrup Liverwort, Balm of Colombia, Republican Plaster, Morrison's Pills, Improved Hygean Pills, Cream of soap, Lamp Wicks, Wicking, Phipp's Concentrated Ess. Rose, Preston's Extract of Lemon, Payson's Indelible Ink, Caragene Moss.

## Paints, Oils and Dye-Stuffs,

such as Dry and gr'd. White Lead, in Kegs from the Boston and Philadelphia Laboratories; Dry and gr'd. French Green; Dry and gr'd. Prussian Blue; Dry and gr'd. Chrome Green; Chrome Yellow; French Yellow; Am. Yellow; Terre De Senna; Rose Pink; Paris White; Whiting; Red Ochre; Venetian Red; Red Vermilion; gr'd. Verdigris; Black and White Rosin; Tar; Spts. Turpentine; Raw Turpentine; Venice Turpentine Japan Varnish; Furniture Varnish; Coach Varnish; Bright Varnish; Refined Whale Oil; Winter and fall strained Oil; Patent Paint Oil; Boiled and Raw Linseed Oil; Olive Oil; Nettlefoot Oil; Glue; Lampblack; Ivory Black; Black Lead; Red Lead; White and Red Chalk; soft red Chalk for lining; Umber; Litharge; all kinds of Paint and Varnish Brushes; Pomice Stone; Rotten Stone; Putty; Stick and ground Logwood; Redwood; gr'd. Fustic; gr'd. Madder; Nicaragua; Alum; Copperas; Blue Vitriol; oil Vitriol; Camwood; Cochineal; Curcuma; Otter; Roco; Nitric acid; Muratic acid; Acetic acid; citric acid; Tartaric acid; Prusic acid.

Also a great variety of Shakers Garden Seeds—and a general assortment of Garden Seeds from the Boston Agricultural Seed store, among which is a variety of choicest seeds.

## Medical Plants and Herbs.

Raised prepared and put up by the United Society Cumberland County, (Maine.)

Archangel  
Burdock Leaves  
Sage Balm  
Cat Mint  
Chamomile  
Cicuta  
Celendine  
Elicampagne  
Elderblows  
Balm Lemon  
Cleavers  
Colts Foot  
Dandelion Plant  
Dragon Root  
Fumitory  
Feverfew  
Foxglove  
Grand Ivy  
Horehound  
Horse-radish  
Hyssop  
Yellow Sily Root  
Marsh Mallow  
Spearmint  
Hollyhock Flowers  
Jerusalem Oak  
Plantain Leaves  
Blessed Thistle  
Balm Flowers  
Yellow Dock  
John's Wort  
Lobelia Seed  
Lavage  
Life Everlasting  
Motherwort  
Mugwort  
Mullein Leaves  
Noble Liverwort  
Poppy Leaves  
Poppy Flowers  
Peppermint  
Roman Wormwood  
Rue  
Maidenhair  
Saffron  
Sage  
Sassaaparilla Root  
Summer Savory  
Sweet Fennel  
Sumack Leaves  
Double Tansy  
Thoroughwort  
Wormwood  
Yarrow  
Snake Root  
Alderbuds  
Spikenard root  
Black Henbane leaves  
Thorn Apple Leaves  
Goldthread

A general assortment of Flower Seeds.—Also just received from Baltimore a few doz. E. Hutchings & Co's compound Syrup of Iceland Moss, Aromatic salts, Indelible Ink and Rose Tooth Paste.

PERISTALTIC LOZENGES,  
Or Anti-Dyspeptic Remedy;  
Or An Infalible Cure for  
COSTIVENESS.

RECOMMENDED BY THE MEDICAL FACULTY.

NUMEROUS and continued assurances of the beneficial effects of this Medicine; warrant the proprietor in now presenting to the public as a successful remedy for Costiveness, and the many troubles thence arising. Persons subject to oppression and pain at the stomach after eating, Dizziness of the head, Drowsiness, Loss of appetite, Dyspepsia or Indigestion, Headache, Flatulence, Liver Complaint, and a bad state of the digestive organs generally, and especially Costiveness, will experience permanent relief from the use of these Lozenges. To females, in particular, as well as all persons of sedentary habits, who suffer so much from constipated bowels, it is especially directed.

This medicine may be confidently expected to relieve those distressing symptoms in Dyspepsia, as many persons, (who could be numbered, were it thought necessary) have obtained lasting benefit from its use, having suffered from indigestion, for years previous to using this remedy. Several eminent physicians who have been made acquainted with the composition of this medicine, and observed its effects, unite in giving it their decided approval and favor. So well satisfied is the proprietor in the perfect adaption of this remedy to the before mentioned cases, that he has authorised his agents, in every instance to return the purchase money, if unwelcome relief be not experienced. These Lozenges are so agreeable to the taste and mild in their effects, that children and others may be induced to take them, after rejecting the usual nauseous remedies.

They are put up in a neat tin box, and may be carried in the pocket hygienic travelling or at home. Price, 50 cents a box.

Prepared only by J. S. HARRISON, Apothecary, 256, Essex street, Salem Mass.

For sale in this town  
by  
Hallowell, A. T. PERKINS,  
Augusta, F. SCAMMON,  
TAPPAN & LADD.

## CELEBRATED HORSE POWDER

THE various diseases to which the HORSE is subject, have occasioned many remedies to be offered to the public, under different forms with high encomiums. Some of these are injurious to others at best, of little use. A judicious and useful combination has long been desired. This is recommended in the following cases:

For Horses foundered by eating to excess, or drinking cold water when warm, to such as discover any symptoms of Glanders, the Distemper, Coughs, and Yellow Water, or are exposed to infection by being with other Horses affected with these complaints, and in all cases attended with febrile symptoms, sluggishness, loss of appetite or depression of spirits.

The dose for a sick Horse is one table-spoonful night and morning, mixed with a light mess of short feed, or made into a drench; when intended to keep a Horse in health, a table-spoonful once a week will be sufficient, and at the same time a table-spoonful of Salts in his food.

Prepared and sold by A. T. PERKINS,

GARDINER, Maine.

PRICE 37 1-2 cents.

We the undersigned having examined the Receipt for making the Horse Powder prepared by James Bowman of Gardiner, Me. do not hesitate to say it is a scientific combination, and from experience and observation we are persuaded to say that it is a good preparation for many diseases of Horses for which it is recommended.

D. NEAL, M. D.

D. H. MIRICK, M. D.

We the subscribers having made use of the Horse Powders prepared by James Bowman of Gardiner Maine, most cheerfully recommend them to the public for Distemper and Coughs.

CHARLES SAGER, } Gardiner.  
J. D. GARDINER, }  
SAMUEL HODGDON, } Pittston  
BENJ. HODGES }  
JOHN H. ELDRIDGE } Augusta

## Notice.

THE Subscriber gives notice that he has sold to A. T. Perkins, Druggist, at Gardiner Me, the sole right, and true Recipe for Manufacturing the celebrated Horse Powders, and can recommend them to the Public as a safe and sure Medicine for which they are designed.

JAMES BOWMAN.

None genuine unless signed by A. T. Perkins in his own hand writing.

I have the Sole Agency for manufacturing and selling at wholesale and retail Bowman's Celebrated Horse Powders, from the true Recipe, so justly and highly esteemed; a liberal discount to those who buy to sell again.

The Subscriber has the sole Agency for the sale of Shaw's Horse and ox Liniment, and keeps constantly on hand at wholesale and retail; a liberal discount to those who buy to sell again, all orders for the Liniment addressed to the subscriber will be promptly attended to, packed in boxes free of expense.

Physicians and Citizens wanting Medicines on the sabbath, can get them by Calling on B. Shaw Jr. at the Gardiner Hotel.

## GROCERIES.

Souchg. Tea, Old Hyson Tea, Young Hyson Tea, Imperial Tea; H.B. Sugar, St. Croix Sugar, Lump Sugar, best double ref'd. Loaf Sugar, Crushed Sugar, white Brazil, do.; St. Domingo and Java Coffee; gr'd. Pepper, gr'd. Cinnamon; Cassia in matts; Cloves; Nutmegs; Mace; Real Cinnamon; Chocolate Shells; Bakers Cocoa; Chocolate; Box Raisins; Bloom Raisins; Cask do.; Smyrna Raisins in Boxes; Sultana Raisins; Currants; Prunes; Figs; Oranges; Lemons; Almonds; Shagbarks; Shelled Almonds; Eng. Walnuts; Filberts; Castania Nuts; Maccaroni; Apples; Kegs of Butter, Crackers; Dutch Cheese Pine Apple Cheese; Rice; Split Peas; Cold Water Crackers; Sperm Candles; Mold Candles; Dip Candles; Poland Starch; Castile Soap; White Bar Soap; Brown Soap; Fancy Soaps for the Toilet; Shaving Soap; Rose Water; Sweet Oil in flasks and Bottles; Citron; Lemon Syrup; Robinson's Patent Pearl Barley; Robinson's Patent Groat;

Oat Meal; Sago, Tapioca; gr'd. Rice; Arrowroot; Irish Moss; Ginger Root; gr'd. Ginger; Pure Ginger; Preserved Ginger; Extract of Lemon; Anchovies; Reading Sauce; China Soy; Walnut Ketchup; Mushroom Ketchup; Guava Jelly; Raspberry Jam; Honey; Currant Mass; Currant Jelly; Fine London gr'd. Mustard; Boxes gr'd. Mustard; Tamarinds; Mixed Pickles in Bottles; Pickled Mangoes; Pickled Gerkins; do. Lobsters; do. French ives; do. Capers; Tomato Ketchup; Paoli Vinegar; Pepper-sauce; Dried Peppers; Cayenne Pepper; Salserris; Potash; Bottled Porter and Pale ale; Draft Ale; Sponge Blacking; Paste Blacking; Day & Martin's best; Am. and Spanish Cigars; Best Retailing Molasses; Sugar House Molasses Vinegar; Choice Selected Liquors for sickness; Choice Wines; such as Brown Sherry; Seicily Maderia; (old Wood House Brand); Champagne; Claret; Muscat; and dry Malaga Wines; Cognac Brandy; Holland Gin; Old port wine, St. croix rum, Seicily Maderia Wine Brown Sherry, Old Maderia, Old Irish whiskey, Monongehela whiskey, champagne wine in quarts and pints.

Loaf Salt, Blown salt in Bags, Rogers' Sporting Powder, in canisters, All sizes of Shot, a few prime cheeses, and a few hinds, prime Retailing Molasses.

Also, a prime assortment of Ladies Gents, and Children's Shoes, Gents. Lea, and Morocco Shoes, Ladies Kid and Morocco walking Shoes, do do Slippers, do French Kid Slippers, Childrens leather and Morocco Boots and Shoes, Ladies Gaiter Boots, a beautiful article. A prime assortment of Gent. Calf skin Boots and Shoes—Manufactured by Samuel Hale—also a prime assortment of Boys Boots and Shoes, Gents. Lea, and Morocco dancing Pumps, Gents. Ladies and Childrens India Rubbers.

## WANTED:

In exchange for Goods,  
500 lbs. Flax-seed,  
1000 " Potatoes,  
1500 lbs. Bees Wax,  
1000 yds. of all Wool, and Cotton & Wool Cloth,  
100 lbs. of white and mix'd. wool-len Yarn,  
500 lbs. White Beans,—all of which the highest market prices will be given, and the lowest prices charged for Goods. Potatoes will be taken in exchange for Stoves if offered soon.

A. T. PERKINS, GARDINER ME.

## Compound Syrup of

## ICELAND MOSS,

WHOOPING COUGH.—We would call the attention of Parents, while the above disease is so prevalent among Children, to the Compound Syrup of Iceland Moss. It having now been used for some time past, and given general satisfaction as a Medicine, it is confidently recommended for the cure of Coughs, Colds, Whooping Cough, Spitting of Blood, and all diseases arising from weakness of the breast and lungs. It is prepared from the Mucilage obtained from the Iceland Moss, (which has long been known and highly approved) in combination with other Medicines, which make the compound a very useful and highly valuable preparation, for all the above diseases, particularly at this season of the year, when changes of weather are so common, and all are subject to Coughs, Colds, &c. Prepared by E. Hutchings & Co. Baltimore, and for sale by their agent, A. T. Perkins, Druggist & Apothecary Gardiner.

## GRAVE STONES.

THE subscriber intends to keep at Mr. Wm. Goulds Tin Ware Factory, Gardiner, Me. a good assortment of New York White Marble and Quincy Slate, Grave Stones, which will be ready for engraving at all times, and engraved at Short Notice, as he has a large establishment at Hallowell. Purchasers can be furnished with Monuments, Tomb-tables; and such sizes of stone, or variety of carved work, as may not be found at Mr. Gould's shop, at the time of calling; may be had by leaving their written or verbal orders with Mr. Gould.—The subscriber keeps at his shop in Hallowell a good variety of Chimney Pipes, Hearth Stones, &c. from the Thomaston Marble Manufactory, and will furnish at Short Notice, any thing in their line.  
JOEL CLARK JR.  
Gardiner, April 15, 1836.

COMMERCIAL HOUSE  
BATH, ME.

THE subscriber has opened a public House in the building recently occupied by John Elliot—under the above name, and solicits a share of patronage.

The house is conveniently situated for communications by land and water. It stands on the stage road, and the stages stop at the door going east and west. It is also near the River, and the starting place of the Gardiner and Augusta steam-boat. Faithful and attentive servants and hostlers will be provided, and the utmost exertion of the subscriber will be used to accommodate and make comfortable all who may visit or stop at the house.

JOHN BEALS.

Bath, August 28, 1835. 32.

## TERMS OF PUBLICATION.

THE CHRISTIAN INTELLIGENCER will be published as heretofore, at Gardiner for two dollars per annum, payable in advance. If payment be delayed more than six months from the commencement of an annual subscription, two dollars and fifty cents will be considered the price and accordingly required.

Subscribers in all cases are considered as continuing their subscriptions unless all arrears are paid up and a discontinuance expressly ordered, and no part will be discontinued (except at the discretion of the publisher) while any arrears remain unpaid.

Any person procuring three subscribers, and sending five dollars in advance, shall be entitled to receipts in full for the three; and any person sending nine new names and forwarding fifteen dollars shall be entitled to an additional paper gratis.

All letters relating to the business concerns of the paper, or communications intended for publication, must be directed (post paid) to the "Publisher of the Christian Intelligencer, Gardiner, Maine."

N. B. It is not necessary for an individual to sign his name to constitute him a subscriber, the names all disposed to patronize the paper may be forwarded to the publisher in such way as may be most convenient.